



FRANCISCAN HERALD AND FORUM



*My plan for social reform is
the Third Order.—Leo XIII*

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want a change, tell us so expressly, indicating both old and new form.

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FRANCISCAN HERALD
AND
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NO. 7

ON REFORMING THINGS

THERE ARE MANY WAYS AND MANY means to do a great many things. No doubt there are many ways too to reform a social fabric functioning as poorly as our present one.

Which accounts for several score of movements—some sweeping in range, some piddling, some to the point, some worse than the evil they would remedy—which are afoot to reform the world today. Some of them have a tremendous following; all of them have at least deeply convinced originators if not so many followers.

Rarely though do either originators or followers of reform measures seem to realize that systems are much more rarely wrong than the people who compose the system. It is the people that fail the system rather than the system that fails the people.

Thus Christianity itself is described as a failure by not a few people today; they are all for outlawing it, certainly for relegating it to the scrapheap of outgrown and outworn social machinery, although it is the work of God himself for the soul's salvation.

On the other hand, communism itself is not in every respect and altogether bad. If it were, the first

Christians would not have gone in for it to the extent they did, and the Church would not permit the religious orders to practice it as the very backbone of their life.

It is all in the use to which you put a system: the ideas and motivation which you subtend to it and the aims toward which you direct it, or the abuse and mischief which you attach to it. You can make a devilish delusion of the very best of God's own revelation in that way. But then it is you who are at fault, not God's word.

So, the postulate for all social well-being no less than for the success of any existing social fabric as well as any enterprise directed toward social betterment is bound up with good individuals.

Given men and women that are determined to think right and act right, get men and women to do the right things of their own accord, and you can achieve marvels with very imperfect instruments—and no human instrument ever will be perfect.

Given people that are self-bent, however, and people that are minded to let nothing interfere with their inborn tendency toward evil of whatever kind, and Christianity it-

self, though it is an instrument God-given to mankind in its spiritual and moral need, can avail nothing.

Successful reforms throughout history, therefore, have not been the result of new systems violently imposed nor of old systems violently pulled down. They have been the result of awakened conscience, in the sense of freshened convictions of personal responsibility and a fuller measure of actual response to such convictions.

The most sweeping and lasting reforms indeed have given little or no thought to systems, even where new systems resulted. So with Christianity as against caesarism and slavery. So with Tertiarianism as against feudalism and the feudalism which went with the new city states and the new rich mercantile dynasties. In both cases reform was a matter of gradual readjustment on the part of both high and low, punctuated by forthright and often heroically instantaneous sloughing of abuses by individuals who had come to see the light. The key to the eventual social reform was the reformed individual.

Under the protecting directives of the Holy Father the reform of the individual is and must remain the principle of Tertiary endeavor, though he may strive also for such system as to him seems indispensable.

The Third Order shall have to awaken in its members not only a lively sense of God's will as found in the Commandments, but also a deeply reverent understanding of the principles of our holy Faith generally, notably those which define God's favor to man and man's consequent dignity before God and his fellow man alike.

The Third Order shall have to instil in its members above all a readiness

to respond to the dictates of the Commandments and the Faith. It shall have to fill them with the spirit of the Gospel counsels, that readiness for the sacrifice of means, of pleasure and comfort, and of personal preference which is bound up with the virtues of poverty, chastity, and obedience.

With mind and heart set right in truth and self-sacrificing charity, whatever else is needed can in good time also be accomplished. With that personal reformation neglected, however, or overlooked as a result of preoccupation with systems be they ever so good, the world will have gotten not a whit farther along in social betterment. It will not have made men better, and it is men who must carry the system, the best or the worst.

We are, of course, not so naive in our conception of what constitutes personal reform as to hold that a person can be altogether indifferent about his responsibility toward his fellow men, toward the common weal. To the contrary. A deep realization of what the Faith teaches regarding the dignity of man under the favor of God, puts upon the enlightened Christian the duty to make his neighbor's life no less than his own as worthy of God's favors as he can.

Reform of the individual essentially includes the sense of responsibility on his part to reform as far as he can any iniquitous conditions under which his fellow man must live.

This is the Tertiary ideal: Know what is expected of a convinced Christian. Do what is expected of a convinced Christian. Do it now. Do not wait for others, for systems to change. Do it as fully as ever you can. Help others do it. Do it at any cost to yourself. Let God take care of the rest.

CENTENARIES OF 1945

SOME ANNIVERSARIES TO REMEMBER

THE PRESENT YEAR MARKS THE anniversary of so many noteworthy events of the past that it seems well to present a more or less complete list with some notes of interest concerning each.

Of the ten anniversaries to which we would like to advert, all are more or less connected with the history of the Franciscan order, and all deserve to be commemorated. By observing them we cannot but derive benefit for ourselves and our fellow men in the critical days of 1945.

The Columbus of Asia

SEVEN HUNDRED YEARS AGO, ON Easter day 1245, the Franciscan Friar John of Piano de Carpine, with his companion Friar Benedict of Poland, entered upon the first round-trip journey from Europe to the Far East, returning to Lyons France in November 1247 (see FORUM February p. 35 for extended account).

As Papal legate he crossed the vast expanse of Asia on horseback and visited the court of the Great Khan of the Tatars at Karakorum in central Mongolia. On his return he wrote an account of his travels, which for the first time gave to the people of medieval Europe a true picture of the hitherto mysterious Orient. His journey opened communication between the Occident and the Orient, and prepared the way for the first Catholic missions in China.

In the same year in which Father John of Piano di Carpine departed from Lyons, although after he had left, the first ecumenical council of Lyons was held.

Alexander of Hales

SEVEN HUNDRED YEARS AGO THE great Franciscan philosopher and

BY FR. MARION HABIG
O. F. M. (5)

theologian Alexander of Hales died in Paris on August 21, 1245. Born in England about 1170, he studied at the university of Paris and was promoted to the rank of a magister regens or professor of theology at this university. The dignity of an archdeacon was likewise conferred on him.

About 1230 he caused a great stir at the university and in the entire city of Paris by joining the ranks of the humble followers of St. Francis at the Paris friary of St. Denis. However, he retained his position as a university professor, and thus introduced the Franciscans into active participation in the work of one of the greatest centers of learning in medieval Europe. The fact that he taught his fellow religious made the friary of St. Denis a part of the university.

Alexander's entry into the order exercised a profound influence on the development of studies in the order. He was the founder of the Franciscan School. Known as "the monarch of theologians" and "the irrefragable or unrefutable doctor," he was one of the greatest of the Scholastics. Among his pupils was St. Bonaventure, the Seraphic doctor. Probably also St. Thomas Aquinas, the Angelic Doctor, attended his lectures. At any rate the Summa or summary of doctrine written by Alexander toward the close of his life was used by St. Thomas and exercised a considerable influence on him.

Alexander's Summa was held in high esteem in the Middle Ages and was printed numerous times. Even in our day it is of great importance. A critical edition of the Summa of

Alexander of Hales was published in 1924 and the following years by the Franciscan editorial college of Quaracchi.

Province of the Holy Gospel

ESTABLISHED AS A CUSTODY IN 1523, the province of the Holy Gospel in Mexico was created by a pontifical decree of 1534. At the general chapter of the Order of Friars Minor held at Nice on Pentecost in the following year, the erection of the new province was announced, and in the same year (1535) the first provincial was elected in Mexico. Because of unfavorable conditions the Holy Gospel province could not celebrate its fourth centenary in 1935, and so it is observing its four-hundredth birthday during the present year.

It was the Holy Gospel province which played such a leading role in the spiritual conquest of Mexico following the military conquest of that country by Cortes. The spiritual conquest of Mexico forms one of the most glorious chapters in the history of Catholic missions.

The Holy Gospel province became the mother of all the other provinces in Spanish North America and sent the first Franciscan missionaries to Peru after the conquest of that country by Pizarro. In the course of the nineteenth and twentieth centuries anti-clerical Liberals reduced the province to a shadow of its former self. In recent years it has happily regained new life. May it soon flourish again as of yore.

The Council of Trent

FOUR HUNDRED YEARS AGO, IN 1545, the nineteenth general council of the Church was solemnly opened in the city of Trent. The council was continued until 1563, when the final sessions were held. The Protestant rebellion, started by Martin Luther, had just taken place, and it was the aim of the council of Trent

to set forth the true doctrine of the Church in answer to Protestant heresies, while removing abuses with a true and inner reform of the Church.

As Father Alphonse Coan O.F.M. points out in the Franciscan Educational Conference Report of 1922, about seventy theologians of the first order of St. Francis took an active part in this council. They outnumbered the representatives of every other order by a large majority and exercised a great influence on the council. The presiding spirit of the final sessions was Tertiary Cardinal St. Charles Borromeo, protector of the Order of Friars Minor.

The most eminent and influential friars at the council were the six Franciscans Alphonse de Castro, Andrew de Vega, Alphonse de Contreras, John de Ortega, John Consilii, and John Ramirez; the three Conventuals Cardinal Sigismund Phaedrius, Francis de Pattis, and John Anthony Delphinus; and the three Capuchins Angelus of Asti, Francis of Milan, and Jerome of Pistoia. To this list should be added also the name of Conventual Cornelius Musso.

Franciscan influence is quite plainly discernible in the decrees of the council. The council of Trent was one of the greatest general or ecumenical councils of the Church.

The Lily of Quito

THREE HUNDRED YEARS AGO, ON May 26, 1645, Blessed Mary Anne of Jesus, a Franciscan Tertiary, died in her native city of Quito Ecuador, at the age of twenty-seven years.

Mary Anne had wanted to be a missionary, but when that proved impossible, she became a hermit in her parental home, devoting herself to the practices of penance, prayer and charity in a heroic degree. When an epidemic befell the city of Quito, she offered her life to God as

a sacrifice, and died a martyr of charity. (See the article p. 3 of the January FORUM.)

The tercentenary of the death of Blessed Mary Anne was commemorated at Quito by a national Third Order congress from May 20 to May 27. At the congress the following subjects were discussed: The Franciscan Third Order an ideal for our times, methods of propagating the Third Order, the functioning of the Third Order, the apostolate of the Franciscan Tertiary, the apostolate of woman in the Third Order, the Third Order and parish life, the Franciscan reformation of Society, Franciscan piety, the Franciscans in Ecuador, the sanctification of the Tertiary.

The Protomartyr of Propaganda

ST. FIDELIS OF SIGMARINGEN, CAPUCHIN missionary among the Calvinists of Switzerland, was canonized in 1745, just two hundred years ago.

Born in 1577 at Sigmaringen in Prussia, he died a martyr at Sevis in Switzerland on April 24, 1622. In that same year the Sacred Congregation for the Propagation of the Faith had been established in Rome, and one of its first acts was the appointment of Father Fidelis as superior of the mission to the Calvinist Grisons in Switzerland. Thus Father Fidelis became the protomartyr of the new sacred congregation.

The son of the mayor of his native town, St. Fidelis was of Flemish ancestry on his father's side. He studied at the university of Freiburg im Breisgau, and was awarded the doctorate in both Canon and Civil Law. However, he soon found the corrupt practices of lawyers so repugnant that he gave up this profession and was ordained a priest.

He then joined the Capuchins,

completing his theological studies after his novitiate. As Father Guardian successively at Rheinfelden, Freiburg and Feldkirch, he distinguished himself as a forceful and zealous preacher, who made special efforts to convert the heretics of those parts. He also wrote many anonymous pamphlets against Calvinism and Zwinglianism, but none of these have survived the ravages of time.

In 1621, while he was guardian at Feldkirch, his religious superiors appointed him to preach to the Calvinist Grisons. Taking along a crucifix, a bible, a breviary, the Franciscan rule, and nothing more, he entered upon the difficult apostolic task assigned to him. Though he was frequently insulted and threatened, he preached not only in the churches but also in the streets and even before Calvinist gatherings, and he won numerous converts.

To fellow religious Father Fidelis confided that ever since becoming a Capuchin he had prayed constantly for two things: first, never to fall into mortal sin; and second, to have the privilege of dying a martyr's death.

After receiving his appointment from the Sacred Congregation for the Propagation of the Faith, he went to Sevis to preach. He had commenced his sermon in the church when a tumult arose. Several Austrian soldiers guarding the doors were killed. Father Fidelis himself was injured and taken outside the church. There he was surrounded by a crowd of Calvinists, who offered to spare his life if he would apostatize. "I came to extirpate heresy, not to embrace it," he replied, and was struck down.

He was beatified about a century later (1729) and canonized in 1745. His feast is observed on April 24.

(To be concluded)

CAPUCHIN FOUNDER AND APOSTLE

FIFTIETH ANNIVERSARY
OF FR. FRANCIS HAAS

IT IS WITH AFFECTION AND VENERATION that the Capuchin province of St. Joseph (10) remembers Father Francis Haas on the fiftieth anniversary of his blessed death on June 21, 1895. With Father Bonaventure Frey he was the co-founder of that province.

Strange enough, both were young secular priests in Switzerland when with holy daring they conceived the idea of founding a Capuchin province in the United States. Despite discouraging remarks of friends and relatives they left their native land in faith and poverty, and came to Milwaukee in September, 1856, with that thought in mind.

The Problem of Starting

BISHOP HENNI WELCOMED THE young priests, but he had his doubts about their project. For some months Father Haas ministered in St. George's parish Kenosha, and Father Frey in St. Mary's Milwaukee. When the bishop saw how earnest they were about their Capuchin plan, he encouraged them and offered them Mt. Calvary Wis. as a site for a friary. The young priests began building there the following year.

Armed with a recommendation from Bishop Henni, Father Haas then went to Europe to collect funds. He collected especially in Bavaria and Austria, and was helped particularly by the Ludwig-Missionsverein of Munich and the Leopoldinenstiftung of Vienna. In fact, these missionary aid societies continued to help the province here for five decades.

On July 8, 1857, Father Haas had the joy of an audience with Pope Pius IX at Bologna. The Holy Father blessed the new project and

BY FR. CUTHBERT GUMBINGER
O.F.M. CAP. (10)

showed great interest, while the highest superiors of the order also approved the new foundation. The Swiss Capuchins supplied Father Haas with a novicemaster in the person of Father Anthony Maria Gachet, assisted by Brother Vincent Engel.

These two friars arrived with Father Haas at Calvary on November 27, 1857, and found the new friary not yet completed. In all there were now eight men on the hill, and Fr. Frey had not room enough for them in the tiny rectory. The Sisters of Notre Dame on nearby Mt. Carmel offered their house as a temporary home. The offer was accepted, and the sisters with Mother Petra at their head moved for the time being into the rectory.

The Founding

IT WAS THE SISTERS' CHAPEL THAT witnessed the religious clothing of the founders. On Dec. 2, 1857, they were vested with the Capuchin habit, together with Mr. George Frey as a lay brother. Father Gregory Haas became Fr. Francis, Father John Frey became Fr. Bonaventure, and Mr. George Frey became Brother Aegidius.

Poverty, cold, cramped quarters, primitive conditions and misunderstandings were the daily routine of the founders. Money had to be borrowed and begged. To satisfy loan sharks, the founders begged money among the generous Catholics of Canada in 1858. Both in Montreal and in Quebec they were received with reverence and generosity by clergy and people.

On March 11, 1858, the friars took possession of the new friary on Mt. Calvary. The pope and the general of the order gave ample faculties,

and the new place became a novitiate. Novices came, and some left.

Difficulties of many kinds presented themselves. Novicemaster Fr. Anthony Maria Gachet was anxious to become a missionary among the Indians in Wisconsin. He was restless, and finally left in May, 1858. Fr. Francis then assumed charge of the friary, but it took some time until conditions were recognized by the highest superiors.

In 1860 Fr. Francis again journeyed to Europe to collect more funds, to study the spirit and customs of the order, and to get men. His sojourn was successful. On his return to Calvary things prospered.

It is truly remarkable, indeed unique in the annals of religious history, that these young priests, outsiders as they were, should be guided by almighty God to found a religious province. This sketchy account gives only a few highlights. An esteemed confreire and writer, Fr. Celestin Bittle, has given the public a monumental history of the province in his book *A Romance Of Lady Poverty* (Bruce, Milwaukee, 1933). We refer our readers to that book.

The Work Expands

THE FOUNDERS REALIZED THE need of training young men for the priesthood and the order. In the fall of 1860 they opened a little Latin school, thus beginning what was later to be known as St. Lawrence College.

The next decade was a period of expansion. The founders built a new church, enlarged the friary, received more members, and built a hospice in Milwaukee in 1863. On August 4, 1864, Fr. Francis received word from Father General in Rome that the community in America now formed a commisariat, with Fr. Francis as the first commissary general with all necessary faculties.

The founders gave missions as far afield as New York and Pittsburgh. Soon they built houses and founded parishes in Milwaukee and New York. The community became a custody on April 11, 1872. That year Fr. Francis gave hospitality to the Capuchin friars and students of Guatemala, who had been expelled by their government. There were thirty-nine persons in all, and it was not easy to shelter them.

Most of them, however, went to France very soon, and the others left for various places the following year. Among these guests was a cleric named Fr. Joseph Calasancius of Llevaneras, who became Cardinal Vives y Tuto on June 19, 1899. He is the latest Capuchin cardinal.

Fr. Francis worked mostly in the west, and Fr. Bonaventure in the east. Both founded parishes and had to build, yet Fr. Francis was rather the moulder of the internal spirit of the province while Fr. Bonaventure was its material builder.

By August 7, 1882, the community in America was raised to the dignity of a province by Fr. General Aegidius of Cortona. The Pittsburgh Capuchins (9) were raised to a similar dignity on the very same day.

Fr. Celestin writes: "The two founders...reached the goal of their heart's desire and visioned the crowning culmination of their heroic efforts in beholding their primitive establishment honored with the seal of supreme approval...They had proved that America...possessed a soil in which Capuchin life and Franciscan ideals could grow and flourish" (op. cit. p. 285).

Honors and Charges

IN 1885 FR. FRANCIS WAS ELECTED provincial. Two years later he was appointed definitor (assistant) general of the entire order by the gen-

eral in Rome. So Father Francis traveled to Rome, where he lived in the old Barbarini Capuchin friary on Via Veneto. But his health declined rapidly. He remained in Rome from May 1888 until June 1892, when ill health forced him to seek a cure in America.

Not only the Capuchins, but also the Sisters of St. Agnes recognize Fr. Francis as their father in God. That community had been founded by Father Caspar Rehrl at Barton Wis. in 1858. Father Rehrl was a missionary, and he wanted sisters as soon as possible, to take up work in the parishes. By 1869 Mother Agnes, the second superior, had differences with the founder, and conditions were such that the community would have been dissolved had not Divine Providence intervened in the person of Father Francis.

At Fr. Francis' suggestion and with the consent of Father Rehrl, Mother Agnes bought some property for a house in Fond du Lac in 1870, and the vicar general, Father Kundig, ordered her to place the novitiate there. Soon after Father Rehrl declined the direction of the sisters at Fond du Lac. But before doing so, he engaged Fr. Francis to give them a retreat in July 1870. Mother Agnes then asked Fr. Francis to draft rules for the community, which he did. Now, however, Father Kundig, who was given charge, came to disband the little community.

It was at this point that the urgent pleas of Fr. Francis saved the new congregation from dissolution. A new understanding was reached. Both Fathers Kundig and Rehrl as well as the sisters were satisfied with the rules Fr. Francis had written. On July 24, 1870, at the end of the above mentioned retreat, Mother Agnes was chosen superior

general, and Fr. Francis was given the direction of the community. Thus he became their savior and second founder, helping Mother Agnes with his advice and instructions until his death.

Father Rehrl united the Barton branch with that of Fond du Lac in 1879. He and Fr. Francis ever remained firm friends. On July 11, 1880, Pope Leo XIII gave final approval to the Agnesian Sisters and to the constitutions drawn up by Fr. Francis. The community has become a powerful sisterhood, and they bless the memory of Fr. Francis.

Apostle of the Sacred Heart

THE GUIDING LIGHT OF FR. FRANCIS throughout life was his tender devotion to the Sacred Heart. It manifests itself ever and again in his writings and actions. He rejoiced when the order was consecrated to the Sacred Heart in 1873. Fr. Celestin writes:

"The Sacred Heart was the source of all his personal piety, the motive of his labors, the beginning and end of all his endeavors. Wherever he went, he worked with might and main to inspire others with the love of the Sacred Heart, and to introduce, maintain and increase devotion to it." (p. 215). He had the sisters consecrate themselves to the Sacred Heart in 1874. He urged devotion to it among the friars. He founded the parish of the Sacred Heart in Fond du Lac, and was pleased that Fr. Bonaventure dedicated the Yonkers friary to the Sacred Heart.

The chapter of 1885 ordered that the friars observe the Holy Hour every month, a measure which showed Fr. Francis' influence. In Rome he wrote, in German, a fine book of meditations for the Holy Hour (*Die Heilige Stunde*, Regens-
(Concluded on page 224, col. 2)

A MIGHTY OH!

BUSINESS AND SANCTITY—
DO THEY MIX?

LIFE OF BL. LUCHESIO
FIRST TERTIARY

Fourth Instalment

LET YOUR MIND BE AT REST ON the score of the threatened complete rupture between Buona and Luchesio. It did not reach that point.

In those days it was no everyday thing to have husband and wife separate when the going got hard.

No Redress?

NOT THAT THEY COULD NOT HAVE separated from bed and board if life together really had proved a detriment rather than a blessing to them and theirs.

Not that there were no courts in those days to protect and enforce the rights of a wronged woman, or man too, and to adjust domestic quarrels and difficulties.

As to family difficulties, we know that St. Francis himself was haled into court by his father for spending the latter's money unwarrantedly. In the case the bishop himself was the judge, and though the money had been spent for the Church, Francis was ordered to restore it to his father.

As to marital difficulties, at this time there was, among three or four others, the famous case of Ingeborg, queen of France, seeking redress with Pope Innocent III when local courts adjudged a divorce to her husband, King Philip Augustus, on idle grounds. Though the pope needed the king's friendship in international quarrels pending at the time, he did not hesitate to put the king and all France under the interdict until the king made his peace with Ingeborg.

There is no doubt that Buona would have had redress in one way or another, had she carried to the courts the case of Luchesio's strange conduct. It is, however, certain

that the redress would not have been a divorce, and it is doubtful whether it would have been even separation from bed and board.

A Day of Faith

IN THOSE DAYS A CONTRACT AND A sacrament still meant something. Crude the people and their ways may have been in many respects. Violent and unreasoning at times were their passions, much more so perhaps than in our day, far removed as we are from our forbears' age of barbarism.

But if you pledged something to God, those people had the simple faith to believe that you should stick to your pledge no matter how hard the going got. If you pledged yourself to go on a crusade, you went, regardless of time, expense, loss, danger to life and limb, anything. If you pledged and did not go, you and your neighbors knew you for a craven, a welcher, a person without honor.

And if you pledged at the altar of God to leave your affections and fidelity with this man or this woman, you left your love and truth there, also when it got hard. Your problem was at most to smooth away the difficulties, but never how to get away from your pledge and its obligations.

Not only, therefore, was there in those days no such thing as a complete divorce giving the right to remarry—God plainly forbids that in Holy Scripture. But even separation from bed and board was a rare thing. All the endeavor was in the holy direction of making a virtue of a bad bargain.

Of Trust in God

OR RATHER, OF A BAD SPOT IN AN

otherwise good and holy bargain.

The prevailing spirit of the day, that of completely outlawing divorce and frowning even on mere separation, saved, for the good of the family as well as of Society in general, and often for the great merit, glory and happiness of the couple themselves, many a marriage where to-day there is scandal to the public, a serious handicap to the children, and great harm to the mental, moral, and social well-being of the couple themselves.

Somehow, once people have lived in the intimacy natural to marriage, and above all when God has intervened to weld their hearts together with the graces of the Sacrament of Matrimony, there is no true peace and contentment for them anymore except in each other.

In the case of Buona and Luchesio, Luchesio, as we have seen, had no thought of resenting Buona's failure to go along with him: he was content to go the way that seemed to him the way of God, and leave it to God to open Buona's eyes.

Good for him that he did!

As for Buona, she of course thought no more of divorce than anybody else in her day, nor yet of separation. In those angry scenes with Luchesio she did, however, set herself to get him enjoined from what she regarded as despoiling the home and other extravagant conduct.

Good for her that she did not!

God Keeps Word

FOR SHE DID NOT. LUCHESIO'S trust in God was amply rewarded in that particular.

Whatever it was—his patient and tactful management, the result of his prayers for her, or again on her part one of those changes that will come over a woman—and a man too for that matter—in which when they seem at their worst they sud-

denly turn for the better, especially when touched by patient devotion: in any case it is a good thing that no rash step was taken on either side, that they waited their trouble out.

For in the event they not only found great happiness in each other, greater than ever before, but they were to start together, under St. Francis' guidance, that great social and religious movement of which we have spoken.

All through his domestic trouble Luchesio had trusted in God. And God did not let him down, though, evidently, it was some years before he and Buona saw eye to eye.

A lesson to so many couples nowadays. What do you married people expect? At times you, husband or wife, do not agree from one day to another, yes from morning till afternoon, with your own moods and sentiments: how do you expect that your partner's moods and thoughts must always keep running along with yours?

Make allowances. Be patient. Pray.

How easy it is for either of you at any time to start a quarrel; and having started it, to keep it up, and keeping it up, to let it harden into enmity and hatred, and drive your home on the rocks?

How much better to recommend your troubles to God and wait out your difficulties, to save your home, to insure your greater happiness in each other, to be perhaps, like Luchesio and Buonadonna, the instruments of great blessings for generations!

Buona Sees God

ONE THING, OR RATHER TWO things, did help to change Buona's sentiments. And one of them shows strikingly how good God can be to those who trust in him, so that

if need be he does not hesitate at miracles on their behalf.

It was this way. While Buona gradually relented, and even shared now more and more willingly in Luchesio's charities, she did not—nor could you reasonably expect it—change completely all at once. There were flare-ups.

One of these came one day when the larder was quite empty, and some poor people or others still turned up asking for a bite to eat.

"There is nothing!" said Buona, and it was a tired and a definitely final "nothing!"

"Oh, but let's look anyway," begged Luchesio. "Something may have been overlooked."

If looks could kill, Luchesio would have died where he stood. But controlling her wrath, Buona stalked to the larder door, and threw it open with an exaggerated gesture, as much as to say "Look!"

And look they did! Both of them! With wide open eyes! And she presently had tears running down her cheeks, as she threw herself about Luchesio's neck and begged his pardon!

The shelves were stocked with provisions!

Up till that moment Buona had only surmised that this man of hers was one of those people that are called saints. Thereafter she knew it. And great was her respect for this one man in ten thousand!

Buona Sees Francis

THE OTHER THING WHICH HELPED Buona see the light, was that in spite of her withering scorn for him at one time, she did see and hear St. Francis of Assisi.

The old chroniclers seldom leave detailed accounts of incidentals; you are left to conjecture how things came about. Likely her first sight and sound of Francis came soon after the dread crisis when she had

seemed most determined to drag their family trouble out in the open courts.

The accounts do make it clear that for some time before 1221 Francis' name was by no means any longer a signal for scenes between her and Luchesio. On the contrary Buona and Luchesio now fell in, in their quiet moments, with the spirit which was taking everybody by storm at this period in St. Francis' life.

Everybody, including married couples, talked of joining either St. Francis' friars or the holy nuns led by St. Clare. Everybody seemed to be seized with the same eagerness to cut loose from idle pomp and self-indulgence. Everybody wanted to imitate Francis and Clare, for their life of renunciation proved a so much quicker and surer road to happiness for one and all, than the everlasting greed and violence people were used to see about them.

And now, here came St. Francis, on one of his preaching trips, right to their hometown of Poggibonzi itself! What is more, Luchesio and Buona put their case directly up to him; he seems indeed to have been their guest.

Everybody's St. Francis!

ST. FRANCIS UNDERSTOOD PEOPLE. Above all St. Francis had a keen sense of proprieties where the pleasure of God was concerned. Not without reason is he styled "the man who saw God".

And St. Francis had a keen sense of humor. Much as Luchesio had sought to shield Buona when previously he spoke to Francis about his domestic problem, Francis must have chuckled interiorly at the mystery of God's ways when he found Buona at Luchesio's side that day, and her demurely as you please assenting to everything as Luchesio fumblingly told of their great happiness in a newly found accord.

"Look, Brother Francis: Buona and I, we have been thinking it over together. Isn't there some way—that is, Buona—she—we do not feel that—We feel that we need each other, and really we should keep up the home together, at least for the children's sake, until they get a better start in life. Isn't there some way that we can live the better way, and still—"

"I see what you mean", Francis put in to relieve the embarrassment. "So many have asked the same thing. You know Cardinal Ugolino dei Segni? Well, if everything goes well, we shall soon have a program worked out by which people in your position can follow the better life as you call it, in everything but leaving home and family ties. If it works out and the Holy Father Pope Honorius approves of it, I do not know what better beginning could be made than to have you two be the first ones to pledge yourselves to the new plan. With both of you minded as you are, that would be ideal. Husband and wife together—just as we were hoping!"

"Oh!" from both of them.

That Mighty Oh!

IT WAS A MIGHTY, DEEP-FELT OH that Luchesio and Buonadonna uttered that day, each with sentiments corresponding to the peculiar course of life that had led them up to the moment.

Yet neither they nor Francis himself could have known what a momentous Oh that was. It might well stand for the admiration in which history down to our day has stood, of the Third Order.

Could they have known that after seven hundred years the Church would count quite four millions who were still following their lead? That among these millions there would be scores of thousands who would be following their lead even in convent

life and work, a place to which it was not given them to rise, much as they desired to? That societies, hospitals, schools, institutions of religion and charity of every kind would literally dot the earth, in lands too at the time altogether unknown to their world—all as a result of this third order Francis was preparing to found, and in which they were to be the first members?

Could Luchesio and Buonadonna have seen themselves honored as Blessed in the Church of God, the former upon more or less formal action of the Pope, the latter by popular acclaim? Could they have seen saints and blessed without number, formally canonized and otherwise, ranged in the courts of Heaven at their side?

Would they have dreamed of popes, cardinals, bishops and priests, of kings, princes and commoners, of men and women of science and of affairs down the ages taking it as an honor to follow the lead they were about to take?

Well might they exclaim "Oh!"

And to think that but for Luchesio's patience during critical months and Buona's eventual reconsidering of an angry purpose all this would not have been, certainly not with the blessed married couple Luchesio and Buonadonna to head so mighty a force of blessing to Church and Society.

Well might they exclaim "Oh!"

Suppose they had gone home to God only to see what might have been?

Their "Oh!"—it would have been just too sad then!

Plainly, God has a place in the world for each and all of us. He leaves us no way ordinarily of knowing that place except that it is the place which duty and propriety indicate.

There let us stay. In spite of

preferences. Till the plain call of duty transfers us elsewhere. Trials? Let us wait them out. Be they ever so galling. God will help.

At the end of our sojourning, when we go home to be judged, what ring to our Oh? Will it be joy? Or endless, hopeless regret?

The Better Life

IT WAS ALL VERY SIMPLE—THE rule Francis finally laid down for people in the world, so that they too could live like he and his friars lived, and like St. Clare and her nuns lived; a life molded on the principles of the Gospel, and designed to detach people from inordinate love of the world while making the best use of the Faith to grow in virtue and the love of God.

This was the third order of this Gospel sort which Francis founded. And so people have always called it the Third Order of St. Francis. But Francis himself spoke of it as the Rule and Life of the Brothers and Sisters of Penance.

And note that penance here meant to him in the first place and above all what it means in those Scripture passages where a change of heart is demanded, a turning away from sin and the world and the giving of oneself to God and his love and his cause.

That is why the first thing required of members of the new order was to get straight with the Church and the holy Faith, and to repair any injustice they might have committed.

Then, in order to keep faithful to

St. Augustine used to say of his day, that there were nowhere better people than in the convents—and nowhere worse!

The latter will hold also of the Third Order unless the members take it at its true inwardness. •

God's commandments, the members were to moderate their love of wealth and creature comforts, of dress of pleasure and entertainment, of eating and drinking; excess of quantity, of cost, of kind, in any way, was to be avoided, at the same time that certain acts of self-denial, of fasting and abstinence were imposed.

On the positive side, there was a daily round of prayer to make, the sacraments were to be received at least as often as the rule specified, holy Mass was urged daily, together with examination of conscience, and there was to be a special meeting and instruction every month.

What you saved on personal extravagance, you were encouraged to give to charity and other holy purposes. You were also to give of your own time and personal service to the sick, to the poor, to the deceased of the brotherhood, to the work of the brotherhood itself—such things instead of spending all your time on idle pleasure and butterfly pursuits.

Much of this observance was particularized and made very definite. But mostly it was the spirit rather than the letter itself which was the important and sanctifying factor.

And it is that way to this day: The whole purpose of the rule and life of the Third Order was and is to turn people away from sin and what makes it easy to fall into sin and evil ways, while it turns people's thoughts and desires toward God and the love of God and his cause. It is the Order of Penance, of aversion from sin and conversion to God.

We shall see in a further, final article how Luchesio and Buonadonna henceforth walked this path, like so many after them, to great heights of virtue. •

THE CARRIERS OF PEACE

**NOTHING DONE
CAN LEAD TO NOTHING**

**THOUGHTS FOR
TERTIARY PEACE YEAR**

Seventh Conference on the Tertiary's Vocation as Peacemaker.

TWO THINGS ARE VERY PLAIN from what we have thus far said on Pope Benedict XV's Third Order encyclical and its message of peace: The Faith needs spreading, and the Third Order mission needs intensifying.

1. No Basis Without Faith

1. It has become reasonably clear from what has been said that the grounds of peace are certain truths which God has revealed regarding man's elevation before God. There is no agency left on earth today to teach these truths with authority and success but our holy mother the Church, and in no system of doctrine are they found anymore except in our holy Faith.

It is a sad fact that when the so-called reformers of the sixteenth century rejected the authority of the Pope as guaranteed by the authority of Christ, they cut away all authority for the teachings of the Church. The consequences prove that statement; good logic proves that statement.

One of the immediate consequences of separation from Rome and the Holy Father was the appearance of new churches in the several countries and sometimes several churches in the same country, and no two of these churches alike anymore in doctrine and practice. What can that mean but that they were rejecting teachings that our Lord had left with his Church, or introducing teachings he had not left with his Church?

And when pushed home for an authority for their doctrine, the argument of the Bible did not hold, for all of the churches claimed the Bible as their guarantee; and when

they claimed general teaching of the Church as their guarantee, it was plain that other churches taught differently. So they had to see constantly arising new teachers, teaching new doctrines or discarding old ones, and constantly new churches. Today there are countless churches and little or nothing of any doctrine, certainly not of any supernatural doctrine, left.

So much for the so-called Christian world. Add to it the nations never yet fully roused to the doctrine of Christ; nations, however, which enter today very vitally into world affairs and world peace: and you can see how hopeless are the prospects of the peace of Christ, of that peace that he assures us the world cannot give.

2. Why, however, point only to the supernatural, the revealed truths which underlie true peace—the Mystical Body, the Eucharist, the Incarnation and the Redemption, the childship of God and brotherhood of man through sanctifying grace? It has come to this that today, far more so than in pagan days, even the most common moral concepts have lost meaning and sanction since the authority of the Pope has been rejected.

At the San Francisco Conference ado was made about introducing the term justice into the deliberations. But what is justice, and what is just? Face to face with this new ultra-pagan state of affairs, Pope Pius IX nearly a hundred years ago already exclaimed: Give words their meaning again! As it is, the same words are used as before, but either they have no mean-

ng at all or they mean something else.

We are where Pilate's world was when two thousand years ago he said: What is truth? And where Plato's world was when about four hundred years before Christ he exclaimed (without knowing it he gave our Lord his deepest theological name): A Divine Word shall have to come to give dependability to our deliberations.

God sent that Divine Word. That Word put the world straight. He left us an institution, the Church, to keep the world straight under his guarantees. At the head of that institution he put Peter the Rock, with the guarantee that through him the Church as such would remain proof against the untruth and vice of Hell—and, well, now that the Divine Word has come and left his word with Peter, the world has repudiated both Peter and the Word.

The disastrous consequences are not only that the world has lost hold on those inspiring supernatural teachings of Christ which practically elevate man to the Divine, but it has lost hold on those essential principles of natural moral conduct without which truth is a delusion, charity is a scheme, treaties are scraps of paper, guarantees of immunity are traps, man is a brute, and the world is Hell anticipated.

Make peace in a world of such mentality? It is not possible! The entire mentality of the world at large has to be made over first. It at least has got to be brought into conformity with the teachings of the Faith, if it does not submit to the Church itself as an institution.

2. No Time For Dreams

But does that mean that we must give it up? Is this hopeless looking state of affairs an excuse for do-nothingism on our part?

1. On the contrary, never was there more need of living keenly and to the full our Franciscan life and profession. What, shall we be shamed by the very world itself? Has it not struck you as Providential that what was meant as the most important conference on international affairs in our day has been held in the city of St. Francis?

Is it without significance that on the occasion the press in practically every big city of the country had its references to St. Francis the peacemaker? That the prayer for peace ascribed to St. Francis, and certainly composed in his spirit (except for its lack of supernatural motivation) has been spread in hundreds of thousands of copies in every form on this occasion?

Is this a time for the attention of all the world to be drawn to St. Francis, while his children themselves are affected by it scarcely enough to make them sit up and take notice?

At all times there is in the rule we profess the charge that we are to make peace and remove discord wherever we can. Amid the circumstance of priestly authority and ritual, and with the sanction of Mother Church's indulgences, we approach the altar and pledge Mother Church our word at profession that we will help her mission and message along in this particular as well as in others. Then let us make good—now if ever!

2. What can we do? Perhaps little toward an immediately visible external change in the state of affairs, but much in a variety of ways toward actual change, certainly in the long run.

As followers of St. Francis we must be keenly and actively interested in every movement to extend the Faith abroad and deepen it at home. The home and foreign mis-

sions we must support generously, giving of our time and service, of our means, of our prayers and acts of self-denial. Ut omnes unum sint, that they all may be one, must be a thought that becomes a motto to us, to be kept ever before our mind and endeavors, even in our daily frequent associations with non-Catholics and fallen-aways. God help us for the opportunities we have had and do have in that regard and I do not say do not improve them, but actually worsen them, with a manner and a tongue and a kind of life that leaves our neighbor untouched if not scandalized.

What have these daily contacts to do with world peace and harmony? This that they are the one way God has put at our disposal to extend and deepen the Faith, that Faith which Christ left with us, that talent which he entrusted to us, and which eventually is the only dependable basis of peace. We do our share, and let God see to it that the spirit works its way about and up. But we must do our share!

What a pity too that we have so many powerful spiritual instruments at hand, and only a corporal's guard will avail themselves of them. Think of the Holy Eucharist alone, with its Benediction service, where we are expected to foregather at our Lord's knee at Mother Church's behest to get his blessing; with the Real Presence itself, which should be a benediction to any neighborhood, and yet we scarcely ever give it a thought; with holy Communion, which ought to be our daily delight, and is not; with holy Mass, which our rule implies we should attend daily and yet we pass up this great sacrifice which makes Heaven and earth one.

3. What can we do toward peace the world over? These are some of the things we can do.

And we can get others to do them with us. In ever greater numbers others simply must be induced to become followers of peacemaking St. Francis with us. They have gone to work in recent years and have organized the dear Lord knows what different societies to promote the peace and welfare of Society, and the society the last six popes have been so energetically recommending they do not bother to join; and you and I, who should do so, do precious little to get them to join.

Was Pope Benedict XV just making words when in *Sacra Propediem*, with the thought of promoting peace before him, he expressed his desire that every town, village and hamlet have its convinced band of Tertiaries? When he expressed his wish that entire societies of our young people, of our working men and women, should join up in order that in the Third Order and through it they might persistently devote themselves to the glory of Christ and the welfare of the Church by Francis-like love of peace and charity?

It is not thinkable that there would be another society in all the world possessing the hidden power of the Third Order and as highly recommended as the Third Order, and yet as little done for it by the members and all concerned to promote membership in it at a time like this.

Perhaps it is all for the good (as it is perhaps also for the good of the Church that there be no mass conversions and enrolments), lest the converts be too poorly instructed, for time should be taken to make convinced and enterprising members of those who are enrolled.

But oh, in God's holy name do not let us take too long in becoming convinced members and in sharpening our enterprise at a crisis like this.

(Concluded on page 211, col. 2)

STANDING AT ATTENTION

**THE CHRISTIAN'S
TRIPLE DAILY SALUTE**

**BY FR. PHILIP MARQUARD
O. F. M. (5)**

The Nineteenth of a Series on the Sacramentals

IT IS A LAUDABLE CUSTOM EVERY year that Americans stand in grateful and reverent silence on Armistice day for a minute, to recall what they owe to the soldiers and sailors who died to give us victory and peace. The Church asks us to do a similar act out of love and gratitude to Christ and Mary, through whom came to mankind victory over Death and Satan, and peace with God. It is pausing to say the Angelus.

1. Nature of the Angelus

1. The Angelus is a sacramental, a devotion in honor of the incarnation of Christ and in veneration of our blessed Lady, recited morning, noon and evening, customarily at the sound of the church bell. The Angelus consists of saying the Hail Mary three times with little verses relative to the Incarnation inserted between, and with a special prayer concluding. The opening words of the Latin form give it its name: Angelus Domini nuntiavit Mariae.

A triple stroke of the Church bell repeated three times is the signal for the recitation of the Angelus. There is a world renowned painting entitled The Angelus. It is the work of Jean François Millet. He painted the picture in 1859. It depicts a husband and wife standing bowed in silent prayer in the midst of their farmland, with their tools of labor beside them. In the distance is the village church, and from its belfry peal forth the strokes of the Angelus bell.

2. This picture serves greatly to promote the dignity of man and the dignity of labor. Lifting one's heart to God in the midst of work keeps a man mindful of his great calling, to participate in the Divine life of Christ.

Blessed Giles, an early companion of St. Francis of Assisi, often said that all the great things in the world are achieved by persons with bowed heads, that is, by people living in the spirit of true humility. In bowed heads he saw a sign of complete trust and confidence in God. Rather genially he added that there ought to be available some kind of plank that could seasonably be placed on our heads to keep them properly bowed, thereby qualifying us for the achievement of true greatness.

The Angelus is such a seasonable plank. We say the words with Mary: "Behold the handmaid of the Lord: be it done to me according to thy word." When she thus bowed her head, "the Word was made flesh and dwelt among us." Mary's humility thus brought us the greatest gift, Christ. Our humility in the spirit of the Angelus will also bring us great gifts today.

2. Origin of the Angelus

1. It was in the Middle Ages that the Angelus originated. The evening Angelus was the first to be introduced. It seems to have been due to the "curfew", the ringing of a bell in the evening as a signal for covering the fire and retiring. In many places the people were exhorted to say three Hail Marys at the sound of the curfew.

St. Bonaventure had perhaps the greatest influence in this regard. When he was minister general of the Franciscan order, he decreed at the general chapter of 1263 that three Hail Marys be recited in common at the close of Compline in all the churches of the order. The friars recommended this practice to the people of the neighborhood. At

the sound of the Compline bell the people stood in silent prayer. Preachers of the order carried the custom far and wide.

So it seems the Angelus started in imitation of the night prayers of the Divine Office, the Compline. In places where there were no monasteries, the curfew bell served in place of the Compline bell. In some regions the one bell acted in the twofold capacity.

Many spiritual writers and missionaries agree as to the importance of the three Hail Marys in honor of our Blessed Lady each evening for one's eternal welfare. A pious belief holds that anyone who says these three Hail Marys every day never will be lost. To say the Angelus every day is surely a safe way of carrying out this practice.

2. The morning Angelus came from that of the evening. As soon as the latter was widespread, some began to observe the same custom in the morning. We find the earliest record in the chronicle of the city of Parma Italy in 1318. It was a town bell that was rung, and the bishop recommended the saying of three Our Fathers and Hail Marys for the preservation of peace. Naturally it became known as the "peace bell."

In the early morning hour the monasteries also rang their bells for morning prayers. The bell of Prime became as well known as the evening bell of Compline. This factor served to make the morning Ave Marias as popular as those of the evening.

3. At a still later date the midday Angelus arose. Many statutes of German synods in the fourteenth and fifteenth centuries associate the noonday bell with veneration of the sufferings of Christ. In Prague this bell was rung as early as 1386, but only on Fridays. Gradually it passed to the other days of the week.

By the sixteenth century both the English and the Germans had lengthy prayers on the Passion to be said at noon besides the three Hail Marys. The modern Angelus verses as we have them now came from this noon bell.

It was the custom in some places to honor the resurrection of Christ with the morning bell, his suffering at noon, and his incarnation in the evening. These times of the day correspond to the time when these great events took place.

Since the Resurrection was honored in the morning, the Regina Coeli was said in certain localities along with the three Hail Marys. Thus arose the custom of substituting the Regina Coeli for the Angelus during the Easter season. It was not until the seventeenth century that this change occurred.

3. Benefits of the Angelus

The Church has enriched the recitation of the Angelus with special indulgences. In this way she has given her official approval to the practice. Pope Benedict XIII granted the first indulgence in the year 1724. Tertiary Pope Leo XIII modified certain conditions for gaining the indulgence of the Angelus.

Formerly the Angelus had to be said kneeling except Saturday evenings and Sundays, when the rubrics required one to stand. It also had to be said at the sound of the bell. Now, where a sufficient reason excuses, the indulgence can be gained provided the Angelus is said approximately at the proper hours. At present there is an indulgence of ten years each time, with a plenary indulgence if the practice is observed for a month. (PPO 300).

2. The recitation of the Angelus by Tertiaries may serve to recall to them their three Counsels. At the first verse, "The angel of the Lord declared unto Mary, and she conceived of the Holy Ghost," it is

proper to call to mind your observance of the spirit of poverty. The second verse, "Behold the handmaid of the Lord, be it done unto me according to thy word," should make you think of the spirit of obedience. In the last verse, "And the Word was made flesh, and dwelt among us," you can consider your exactness as to the spirit of chastity.

In this way you bring out the fundamental points of the Third Order rule and constantly remind yourself of the life you have pledged yourself to live. It is only through this insistent checking of unruly nature that you can expect to achieve success.

A judge in New York state thinks so much of the Angelus that he has formed an "Angelus club". The members pledge themselves to say the Angelus three times a day, and the judge sets a mighty wholesome example.

One day he was hearing a case in court. In the midst of some important testimony the judge suddenly called a short recess. Many present thought he could not hear the testimony due to the loud chimes of the clock as it rang high noon. But those who looked more closely saw the judge's bowed head and noticed his lips move as he traced the Angelus intently with them.

There are many ways of bringing God into your work-a-day life, and the Angelus is one of them. It can be said quietly and unknown to the world. Truly understood it is a little Christmas three times a day. It is one of those joys relished by men and women of faith.

To a Franciscan Tertiary, belonging to an order placed under the special protection of Mary, the Angelus offers a splendid greeting to Mary. In this way Mary is in our minds through knowledge and admiration of her, in our hearts

through love, and on our lips through praise and veneration of her.

St. Peter in his second epistle gives some sound advice. Straight and to the point he says: "Make sure your calling and election" (1, 10). We are never certain of our salvation. But we can make it more certain through the use of the Angelus, because by using it we grow ever more close to Christ and Mary.

A Franciscan Herald Press pamphlet, *On Crutches to Heaven* (5 cents), tells the story of a student of our day who died with a reputation of sanctity and with remarkable answers to prayer ascribed to him—Brother Simon Van Ackeren. —A folder, *What A Life*, is a plea for youth to enter the Third Order (90 cents a hundred).

(Concluding page 208)

Thus said Pope Benedict twenty-five years ago:

"On this immense field of action to which we as vicar of the King of Peace have devoted special care and thought, we desire to gather the concerted efforts of all children of Christian peace, but especially of the Tertiaries, whose influence in restoring harmony of sentiment will be something wonderful once their number and their enterprise have generally increased."

It cannot be done with slack members, with dead and dying members. It must be done with members active and eager for their own and their neighbor's salvation.

Tertiary, how many converts to the Church have you made in your lifetime? How many members have you won for the order?

NO PEACE TILL—

A page suggesting Peace Patrons for the months, by Fr. Conrad Polzer O.F.M. Cap (10).

VICTORY HAS BEEN ACHIEVED BY the combined military might of the allies in Europe, but Europe is still a long way from true and lasting peace.

In medieval times there were also wars in Europe, but they were more like quarrels between the children of a family. The general social structure remained intact.

Modern wars, however, are like those bitter quarrels between husband and wife where the children take sides, and the ultimate result is a rupture of the family unit.

That is exactly what happened in Europe when Martin Luther and Henry the Eighth rebelled against Papal authority. Prior to that time the Pope could keep an unruly despot in check with ecclesiastical censure. But once Papal authority was ignored and such rebellion supported by a strong following, there was no longer any check to the passions of rulers in matters temporal and spiritual.

The cruel and carnal reign of Henry VIII is ample proof. It marked the beginnings of the totalitarian state, labeled at that period as "the Divine right of kings". The seed of modern warfare was sown as far back as that. When the spiritual bond of unity with Rome was broken, the door was left wide open for excessive nationalism.

Much material progress has been made during these years of so-called emancipation from Papal control, and of course the reformers have attributed it to the newly won liberty of the people (to do as they please, not as they ought). Competition in business has become ruthless, abetted by the Calvinist fallacy that material prosperity is practically a Divine approval and an assurance of salvation.

An international controlling power based on justice and charity is the crying need of the hour. The Middle Ages had it in the international spiritual control of the Papacy. Europe today, and all the world with it, is in a constant ferment, because it lacks both political and spiritual unity, thanks to the Reformation and to that emancipation from God which has been its natural progeny.

Russia may soon succeed in organizing a united states of Europe under Communist control—something Hitler dreamed of with his fascism but was not strong enough to realize. And then we may have many more martyrs than in the days of pagan Rome. But the blood of martyrs has ever been the seed of new and better Christians. Will the Cross eventually be supplanted by the Hammer and Sickle? "The gates of Hell shall not prevail against her," is the assurance Christ gives regarding his Church.

Queen Elizabeth of Portugal (July 8) was not the ruler of Portugal in her day; the burden of government lay upon the shoulders of her royal consort, Denis of Portugal. Nevertheless her saintly life and efforts toward peace exercised no small influence upon him, especially when, like Henry VIII, he proved unfaithful to his marriage. By forbearance, tender love and penitential practices she won him back to his duty. When her husband quarreled seriously with his brother over certain estates, she offered of her own possessions to her brother-in-law and thus restored peace between the two. Repeatedly similar action by her brought peace.

A little more of that selfless spirit among rulers of today, and blood will cease to flow on battlefields.

INK FOR CHRIST

A page of tips for Catholic Actionists, by Fr. Philip Marquard O.F.M. (5).

THE APOSTOLATE OF THE PEN IS OF VITAL IMPORTANCE. It is eloquent in many quarters where the Catholic Actionist cannot be personally present nor make his voice penetrate. Its life is long too. Death may take the Catholic Actionist from the field of battle, but the works of his pen fight on for him.

Yet the apostolic pen is used so little. There is a certain apathy toward it. Is it fear? Or sloth? Or lack of interest? Or simply a want of the spirit of sacrifice?

True, it is easier to do a lot of other things. Most people would rather handle a shovel than a pen.

The pen is delivering some telling blows in the St. Louis daily papers at the moment. In that city the Knights of Columbus have formed a religious information bureau. Its purpose is to give a more accurate picture of the Catholic Church and of Christ's teachings, thereby to lead the unbeliever and the misguided soul to the Baptism font of the one true Church. Even many a Catholic is helped to a better understanding of his Faith through the work of the bureau.

Little articles of some six hundred words are run as paid advertisements in the secular daily papers.

The articles have a catchy title, as: "Why don't you modernize the Catholic Church?", "But what have Catholics done for this country?", "What! Me tell my sins to a priest?", "Is it really wrong to plan a family?", "What! No idols in Catholic churches?"

At the head of each article there is an appropriate picture, to aid in capturing the hurried reader's attention.

At the close of each article an in-

vitation is given to the reader to acquire more knowledge on the point in question or on the Church in general. Free copies of a pertinent pamphlet are offered by number. As you see, the plan is like that of the celebrated Narberth movement in Pennsylvania.

Naturally, there is a financial burden for the sponsors. This is taken care of by the Knights of Columbus with the cooperation of individual Catholics. A little tail-piece to each article suggests to Catholics that their contributions are welcome. It is heartening to know that many a Tertiary is playing an active part in this work.

That the articles are effective is evidenced by the fact that the Lutherans of the city were aroused to the point of running similar articles in their favor. These readily lend themselves as feeders for future articles from the Catholic camp. One of the mistaken notions on the part of the Lutherans as to the primacy of Peter was the occasion of widespread correct presentation of the doctrine in the columns of Catholic newspapers the country over.

The calls for further information resulting from the articles are very numerous. This in itself is a happy indication that the articles are read and appreciated. The volume of work entailed is growing, but has not become burdensome.

It is this type of Catholic Action that helps to dissolve the falsely acquired non-Catholic impression that Catholics are smug with their faith. Many non-Catholics are looking for a perpetually open and delightfully warm door to the true Church. Such articles in the secular newspapers serve to give them just that.

THE MASS IN LIFE

The Liturgy and Life interlock, says this page by Fr. Elias Koppert O.F.M. (5)

IN THE TERTIARY RULE WE FIND the provision: Let those who can do so attend Mass every day.

Just as holy Mass is the proper way for the ordinary Catholic to begin the week, so it is the proper way for the Tertiary, as a religious in the world, to begin each day.

Holy Mass is a sacrifice, the supreme sacrifice for the Tertiary as for all other Christians. Next, it is a lesson for him, a source of strength and inspiration toward personal sanctification and the conversion of others.

There is another connotation to the bidding "Ite missa est", besides the obvious one ordinarily given. It is: "Go, accomplish your mission." The holy sacrifice is finished, but its mission remains to be accomplished. The Mass is to be the overture to the day's activity, all its lessons and sentiments are to be interpreted in the drama of everyday life. Unfold and carry out in your daily life the lessons taught by the Mass, and for which the Mass got you the grace.

In the first place, the Tertiary should take with him the spirit of sacrifice. He has beheld Christ, the great Victim of mankind, being immolated to his Heavenly Father. He should now willingly take upon himself whatever difficulties God may be pleased to have come his way in the course of the day. At the Offertory the Tertiary has offered up himself with Christ. This self-surrender should hold for the entire day.

The Tertiary should take with him also the lesson of purity, purity of hand, of heart, of tongue. The priest sought, as indicated in his *Munda cor meum, for purity of tongue and worthiness to proclaim*

God's word. In his contacts with the world, in his business and social life, the Tertiary will have opportunity to accomplish a like mission. He needs God's blessing, by word and certainly by example to interpret his faith to the honest bystander and to rebuke whoever would scoff at the mysteries of religion.

Referring to the Lavabo, St. Augustine says: "The waters which flow over the tips of our fingers wash away the last traces of impurity." This external indication of the will to keep a pure heart and body should show itself in the Tertiary's every action and word. He who has associated himself with the Savior, should manifest the reserve and modesty becoming a Christian.

The Tertiary's hand should be not only pure, but active. In the Mass the whole life of our Savior is recalled, a life of obedience in activity. Here we come face to face with one of the trying problems of life, obedience to the will of lawful superiors. So severe is the struggle at times that we may well fear how to win out.

Time and time again the thought is repeated in the Mass, but always with the same meaning: our sacrifices and obedience become possible and meritorious only when united to the sufferings of our Savior. Tertiary activity and obedience is no exception. The Mass and its graces are the answer for every Tertiary too.

But in order to translate the fruits of the Mass into life, every Tertiary should remember that it is necessary to prepare carefully for the august sacrifice, meditating on how holy Mass is to help him in life.

HOW FAR SELF-REFORM

A page on the Tertiary in Public Life, by Field Secretary Carl Bauer.

THERE IS DANGER OF TAKING TOO narrow a view of the Tertiary principle of social reform, as if in order to reform Society all that is necessary is to reform the individual.

That was never the Tertiary conception, in the sense that the reform of the individual begins and ends in the secret shrine of conscience.

Pope Pius XI in Quadragesimo Anno indeed insists that individual reform must precede institutional reform. Nevertheless he points out that the two are intimately interwoven in action and reaction, so that individual reform is insufficient so long as the institutional structure of Society does not favor man's spiritual renewal.

To bring about the complicated reform of institutions the same pope pointed a revolutionary concept of justice, saying in effect that there are two distinct fields of justice, one individual and one social, each with its own obligations. But the reform of the individual includes the duty of doing his share to reform whatever iniquitous conditions prevail about him.

In the first field an individual in the face of an unjust organization of Society may be, and all too frequently is, helpless to insure justice. And in such circumstances, the pope points out, the individual who happens to be an employer, would not sin in paying a wage otherwise unjust.

But besides this field of individual justice, there is another and higher field of social justice, the very act of which, says the Pope, "is the act of organizing institutions."

It is these two terms, organization and institutions, which the Tertiary must keep in mind to make his

concept of social reform complete.

"Organization and institutions," says Father William Feree S. M. in a scientific treatment of the subject, "furnish the key for the understanding of social justice; and even the growing realization of the identity of social justice with legal justice will contribute no effective insight into social justice without this key."

This commentator goes on to prove that each one of us, "no longer as an individual, but as an organizer, as a distinctly social being, is capable of modifying the very system itself by organized and institutional action. This action of organizing, moreover, and the institutions which result from it, are necessary and normal instruments, enabling the exercise of particular justice, and hence of primary and immediate significance for the common good. And since the very essence of social justice is to demand from each individual all that is necessary for the common good, it demands this act of organization as a strict duty." Cf. his *The Act of Social Justice*, pp. 72-72.

The tremendous significance which all of this has for our Franciscan movement of social reform is at once apparent. Although the immediate aim of the Third Order is the intense Christian formation of individuals, the secondary aim is to distribute the fruits of this intense Christian formation into Society. And in our times that calls for new methods. For the point just made of the relation between spiritual formation of the individual and the act of social justice is the exact point on which we are in danger of taking too narrow a view of social reform.

A FORUM STUDY CLUB

A page on Study Club hints, by Fr. Philip Marquard O.F.M. (5).

A STUDY CLUB WHICH HAS STOOD the test of time is the Franciscan study club of Cleveland. It is well on the way to its fifteenth birthday.

This study club was organized by a group of progressive Third Order members at St. Joseph's church. Its purpose is to give its members a better understanding of the Church and of the order of St. Francis.

No agenda are prepared for the meetings, but a speaker is engaged who thoroughly covers his topic. Afterwards there is a discussion of the data presented. From this it is clear that the meetings are conducted much like a forum.

Speakers are chosen from all walks of Catholic life, a measure which gives the members of the forum a fairly composite picture of Catholicism. The speakers are permitted perfect freedom in developing their topics.

Illustrated lectures also find their place at these meetings. In fact, you discover every type of device employed to put the message over.

One of the recent topics for discussion was Communism. The subject was presented by Fr. Allan Wolter O.F.M. He presented a constructive approach to the problem, and the discussion centered around this point. No subject can be exhausted but it means much to attack it from the practical angle. The negative approach to any problem will never solve that problem. This is especially true of Communism.

In this particular discussion the causes of Communism were sought and examined. Definite remedies were recommended to remove these causes. Such an attitude is indication enough that this club is vitally awake to the needs of the times and knows how to meet those needs.

Some years ago Catholics were merely content with shouting "Wolf! Wolf!" when Communism appeared in any locality. They failed to kill the wolf. Now they are asking themselves why there should be this wolf at all. Once this question is correctly faced and solved, our fear of Communism will cease, because it will be no more.

The officers of this particular study club are members of the local fraternity. They are elected annually. The actual meeting and business are left in their hands. It is up to the spiritual director to engage the speaker for each meeting, although he welcomes suggestions.

Meetings are held once a month, in the evening. The place of meeting is downtown; in the past season it was a tea room of one of the large department stores. This provides a central location for the members coming from various parts of the city. A nominal fee is charged for membership, and from these fees a donation is given to the speaker of the evening.

The good which has been accomplished by this study club, is hard to estimate. It has given all its members a clearer view of the Church and her teachings. It has likewise made them more Catholic and apostolic after the manner of St. Francis.

Naturally, it has had its trying times, as do all human undertakings. But it has weathered these storms and become stronger through them. Next fall it will start a new season with a highly interesting program. ●

What has always created the state of hell on earth, has been precisely this that man has tried to make the earth his heaven.—Selected.

THE SOUL

The Spiritual Life for Cordists, sixth article, by Fr. Juvenal Emanuel O.F.M. (5).

ELECTRICITY GIVES LIFE AND MOTION to a motor. The soul gives life and motion to the body. Turn off the electricity, and the motor goes dead. When the soul leaves the body, the body is dead.

The soul is a spirit. A spirit is a living being that has no body. The highest spirit is God. Angels also are spirits. God and the angels are called pure spirits because they do not have a body and are not made for a body. Our soul is made to enter into its particular body. For that reason we say it is an impure spirit; not, here, because it is dirty or unclean.

When a fish is out of water, we say that it is out of its element. It is made to live in water. Take it out of water and it will die. When a soul leaves the body, it too is out of its element. It is made to live in the body. But unlike the fish, the soul will not die when it leaves the body; it is rather like a person without a home. Therefore at the last judgment our body will rise from the dead and be reunited with the soul never again to be separated.

The soul cannot die because it is a spirit. It cannot destroy itself. Many people commit suicide, wishing to end everything. But they only put the soul and life out of the body. The soul itself continues to live on forever. Neither can others make our soul stop being alive. That is one reason why the martyrs were so fearless; the executioners could kill their body but not their soul. The only one who can make the soul stop living is God and he never will. Jesus said expressly, "I have not come to destroy."

The soul is a spirit, spiritual, but that does not itself make it supernatural. It is natural. Natural means whatever belongs to any-

thing and makes it what it is. By nature we mean the make-up and inborn instincts of things. A bird is made to fly. It is natural for it to fly.

By nature we also mean the necessary parts of which a thing is made. The necessary parts of a watch are its works. They belong to the nature of a watch.

We are made up of two necessary parts, the soul and the body. Both belong to our nature. So, not only our body but also our soul is natural to us.

Sanctifying grace, on the other hand, is not a necessary part of us; we can stay alive and be human beings without it. God gives it to us as a special gift over and above what we need to be human beings; we need it to live for Heaven and get to Heaven. So we call it supernatural, the supernatural life of the soul.

God made us in his likeness, not the same as he is, but like him. The likeness is mainly in the soul. God is a spirit; God made our soul a spirit. God has understanding and free will; God gave our soul understanding and free will. God will never die; God made our soul so it will not stop living. God is the lord and master of Heaven and earth and everything; God made man so he can use this earth and everything on it, and all things on it were created to be of service to man.

Now, would it not be terrible to be made like God and yet not to live for God, as he wishes? Our soul is a picture, a likeness of God. Should we disgrace it by not respecting it, by using it for unholy purposes, by sinning with it?

May God fill us with such respect and love for him that we will always respect and love others as well as ourselves as the images of God. ●

THE POPES SPEAK

Fr. Ignatius Brady O.F.M. (3) tells of a new collection of Papal dicta on the Thira Order

AMONG RECENT EUROPEAN BOOKS which have gradually filtered into this country, is one issued to commemorate the fortieth anniversary of the Tertiary profession of His Holiness Pope Pius XII (1903-1943). It is entitled *Il Terz' Ordine Franciscano nel Pensiero dei Papi*, that is, *The Third Order of St. Francis in the Mind of the Popes*. It is published by the general commissariat of the Third Order for the O.F.M. at Viale delle Mura Aurelie 9, Rome (1944, pp. XXXI plus 546).

Edited by Fr. Ambrogio Peruffo O.F.M., and graced with a preface by the late lamented Minister General Fr. Leonard Mary Bello, it contains encyclicals, Apostolic letters and briefs, allocutions, discourses, acts of the Papal secretariat of state, all revealing the paternal goodness of the last six pontiffs toward the Third Order of St. Francis.

Much of its contents is already contained in English in Fr. Leo Kalmer's paper, *The Popes and the Third Order*, in our First National Convention Report, pp. 604-633. But it also contains many texts hitherto not available to the general public. For example, Fr. Leo has only thirty-two references or quotations from Pope Leo XIII, whereas Fr. Ambrogio has gathered some seventy documents. Then too, much has been said and written by the popes since 1921.

Of special interest are the pages devoted to the present Holy Father, who as a young priest was enrolled in the Third Order in 1902, as a member of the priest fraternity of Rome. The director of that fraternity was none other than Msgr Giacomo della Chiesa, who later, as Pope Benedict XV, consecrated Eugenio Pacelli a bishop.

Eugenio Pacelli as cardinal is remembered for the panegyric delivered at the Capuchin church in Rome in 1934, at the close of a solemn triduum honoring the newly canonized St. Conrad of Parzham. As Pope Pius XII, one of his first public acts in regard to the Franciscan order was an allocution to the fathers of the general chapter O. F. M. of 1939. His words are an inspiration to all who read them:

"We attest openly and publicly today that in your order is placed our great confidence and hope, for the generous spirit of St. Francis and his form and rule of the perfect life can furnish a remedy adapted to the crying evils that corrupt our times. . . Through you, dearly beloved sons, may St. Francis return to the children of men. For men of our times, so often strangers to God, . . . need apostles of the timbre of St. Francis—apostles, we mean, that adhere wholly and solely to God alone; apostles that, leading a simple life in poverty of spirit, and seeking not their own interests but those of Jesus Christ and of souls, shine forth as an example to all and especially draw to themselves the poor and the unfortunate; apostles full of inexhaustible patience of the weak; apostles, finally, inflamed with that pure love for all men of which St. Paul speaks so beautifully. . . ."

Later in that same year Pope Pius XII was to declare St. Francis of Assisi and St. Catharine of Siena primary patrons of Italy, and in May 1940 he delivered a magnificent sermon on these two saints in the Roman basilica of S. Maria sopra Minerva. On this latter occasion he stressed the role of Franciscan ideals in Christian life, and saluted

St. Francis as the loving knight of the poverty of Christ, the father of sacred armies of the friends of the people, the restorer of that charity which brought peace and blessings to men and families, herald of the Gospel, apostle and leader of apostles, peacemaker and father of the mystic knights of peace and blessings.

The last document in the Peruffo book is a letter of thanks from the Cardinal Secretary of State for the homage and gifts made to His Holiness

ness on the occasion of his silver jubilee as a bishop. In answer the Pope prays that God will grant both Friars and Tertiaries abundant grace to carry out in their lives their program of Christian sanctification, "for in these days, so filled with sorrow and so uncertain of things to come, the prayer, the example and the zeal of all the children of the glorious St. Francis are destined to prepare a consoling rebirth of Christian life, an essential condition of love and peace among men." ●

THINGS NEW AND OLD

BOOKS AND WHAT'S IN THEM

IF YOU CAN READ FRENCH, YOU should get Beraud de St. Maurice's Jean Duns Scot, un Docteur des Temps Nouveaux, from Therien Brothers Ltd., Montreal (318 pages, paper cover, \$1.25). We could let you in on who the author is, but it suffices to know that the work is authentic, in the best Franciscan traditions. And it is interesting to see that a Dominican censor has given it the nihil obstat.

The book is in three parts. The first surveys the position of Scotus in the scheme of Christian teaching, and describes the often unfair opinion held of him and his writings. The second part treats of his life, of his characteristic doctrine as a philosopher, and as a theologian. The third part tells of Scotus' message for our times as against the remnants of Gallicanism and Jansenism, and the newer evils of Rationalism, Modernism, and Communism.

The work is characterized throughout by new points of view, vigor of style, simplicity of presentation, and pointed application. ●

In this connection it is well to

LEADERS MUST BE READERS

point again to a St. Anthony Guild publication, being the English translation of Fr. Ephrem Longpre's Kingship of Christ according to St. Bonaventure and Bl. Duns Scotus, by Fr. Daniel J. Barry O.F.M. 36 pages, 50 cents. ●

Another good Sheed and Ward reprint is Christopher Hollis' Saint Ignatius. It is not in the style of the prayerful life that deals only with holy aspirations and manifestations. It is rather a well directed effort to bring St. Ignatius and his work close enough to the modern sophisticated mind for it to grasp what the spiritual life in general and the life of St. Ignatius in particular are all about. The style is not too easy, but the message of the book is as full of discoveries to the reader as the life of the saint must have been to the exploring author by his own assurance. You put the book aside with a good picture of the history and culture of the saint's day, while at the same time you look about you and feel the better armed to meet spiritual and intellectual problems posed by your contempor-

ary world and by your own life as well. 290 pages, \$2.50.

A Dynamic World Order, by Msgr. MacLean of the Catholic University, may be regarded as an amplification of the late President's words that we shall win the war upon the establishment of an international order in which the spirit of Christ will rule the hearts of men and nations. These 40 pages are a clear and inescapable presentation of the principles of Nature and Revelation on which depends a better world order. The book is featured by particularization of incidental problems, such as freedom of the seas and communications, airways, trade and immigration, disarmament, world organization, at the same time that such cardinal considerations as the family as the basic social cell are kept to the fore. Bruce. \$2.50.

On the practical, administrative side of organization as affecting the fraternity there is a reprint of Fr.

Claude Mussell's Manual of the Archonfraternity of the Cord. 5 cents.

Then there is The Technique of the Catholic Action Cell, with special reference to student life, by Father Anderl and Sister M. Ruth (13), published at St. Rose Convent, La Crosse. Its purpose is to give a concise and practical explanation of its subject, which it does so admirably that we do not hesitate to recommend it as the manual for the purpose.

There are two worthwhile Scripture study books offered, in Margaret Monro's Enjoying the New Testament, and Father Cervantes' That You May Live.

The former prepares you for a practical course of New Testament reading, telling of the occasion of the several books, discussing their authorship, grouping the books serially so as to give the best idea of their chronological and topical sequence, summarizing the contents,

FOURTH NUMBER OF THE AMERICAS

THE FOURTH and final number (April 1945) of Volume I of *The Americas* is out. With each number it has become increasingly evident what brilliant service this publication is in a position to render to inter-American relations and the good neighbor policy.

Essential as the latter policy is to American security, not at all to speak of prosperity, it is a sad fact that literary approach from the States' side, whether in books or in the periodical and daily press, has been rather exclusively of so crudely biased a hue and stripe that it could meet with the sympathy of only a diminutive partisan fraction of Latin Americans while to the bulk of them it was bound to be as stupidly offensive as it was to a large portion of the public to which it was addressed.

In *The Americas* we have a dependable quarterly review of inter-American cultural history, the pages of which are used by the foremost experts, North and South, for a picture that is true to scholarly detail and no less (we may indeed say, therefore) to mutual understanding. Strictly on the grounds of objective presentation, the publication can serve as a disinfectant for American public opinion following its deluge of writings of the Gunther stripe. Notably welcome in this regard is the Book Review section of *The Americas* (26 pages this issue).

The present number (144 pages) contains four leading articles: On the Franciscan College of Ocopa and its contribution to exploration in South America, by Rudolph Arbesmann O.S.A.; on Don Joaquin Garcia Icazaibceta, by Alberto Maria Carreño; on Social Medicine in Cuba, by Father Thorning; on Literary Contributions of Catholics in XIXth century Mexico by Dr. Francis B. Steck O.F.M. In addition there is a rated survey of writings on U. S. Catholic History for 1944, by Thomas F. O'Connor, historiographer of the archdiocese of New York.

Personal and historical notes, and reprinted documents go to complete the issue.

Published July, October, January, April. \$4.00 a year, at 16th and Shepherd Streets N. E., Washington 17, D. C.

ll designed for a twenty-one week course. While stressing interest rather than prayerful reading, the author acts expressly on the assumption that with interest awakened, the reading will do the rest. Longmans. \$2.50.

Father Cervantes' book is an explanation of St. Paul's doctrine of the Mystical Body, meant to reflect and communicate St. Paul's own fervor over the holy idea. The Guildress, St. Paul Minn. \$2.00.

A Survey of Catholic Literature, Father Stephen Brown S. J. and Mr. Thomas McDermott authors, is a welcome if necessarily sketchy survey of Catholic thought of all nations and times. In four parts it presents a general review of Catho-

lic masterpieces, a survey of the Ages of Faith, of the literature of North and South America, and of the Catholic revival in our day—practically the only book in the field popularly available. 250 pages, \$2.50. Bruce.

Interest in the beatification of Father Juniper Serra recalls Rev. Thomas Cullen's The Spirit of Serra, published some years ago by the Franciscan Missionaries of Mary, North Providence R. I. It is an extended (202 pages) popular presentation of the life and work of the Apostle of California, with illustrations of men and missions, with special reference to the spirit which wrecked the missions as contrasted with Serra's spirit of Christianity and culture.

ITEMS OF INTEREST

Among jubilees and anniversaries for the year is the fiftieth or golden religious anniversary of Fr. Basil Summermann O.F.M. Cap. (10). THE FORUM as well as the Third Order in the United States owes him at least this passing thought for the occasion.

Throughout Fr. Basil has been a loyal supporter, promoter and contributor of THE FORUM. Not least among the things for which this office makes acknowledgment are his words of encouragement in times of stress.

His services on the National Executive Board of the Third Order for these many years have merited grateful memory and prayers from all the members of the order. The external observance of his anniversary at Marathon May 9 was well marked by the attendance of National Chairman, Fr. Thomas Grassmann, and National Secretary, Fr. Maximus Poppy, to pay him the respects of the Tertiaries of the country.

Many happy years of further merit to Father Basil!

The rally of the St. Louis region Tertiaries April 29 and 30 proved to be a Tertiary congress in miniature, with plenary meetings, directors' meetings, and all. Besides a half dozen St. Louis fraternities, groups from Quincy, Teutopolis, Belleville and East St. Louis in Illinois, and from Ste. Genevieve, Hermann, Washington and Union in Missouri were represented.

The agenda included a complete going over of director and officer obligations, following the approved manuals.

Remarkable has been the response to the peace appeal of St. Francis apropos the San Francisco Conference.

Columns, cartoons, editorial comment, practically every known press device went all out, from east to west and north to south, to feature St. Francis, with the peace prayer ascribed to him and distributed so

widely in recent years, notably through the kindly offices of U. S. Senator Albert W. Hawkes of New Jersey.

The prayer was read into the Congressional Record for April 25 by Senator Alexander Wiley of Wisconsin. Striking cartoons of St. Francis the Peacemaker appeared in the Los Angeles Times and the Richmond (Cal.) Independent, among others.

If ever the unselfishness of St. Francis as indicated in the Peace prayer begins to actuate our statesmen and politicians, Utopia will assuredly have arrived. •

Another outstanding jubilee of interest to Tertiaries is the sixtieth or diamond jubilee of Msgr. Charles L. van Tourenhout of Ste. Genevieve Mo.

Msgr. van Tourenhout is a Tertiary since 1879, four years before Pope Leo XIII promulgated the modified rule. Besides his sixty-six years of membership in the order, his work as a director, as an executive in official circles and as a genial participant in the gatherings of the order have endeared him to Tertiaries everywhere.

Msgr. van Tourenhout's diamond jubilee was observed May 15-17, the entire archdiocese of St. Louis participating. •

The summer session of the Franciscan Institute 1945 of St. Bonaventure's College, St. Bonaventure N. Y., will take up July 2 and continue for six weeks thereafter. For information on it and other courses at St. Bonaventure's this summer, apply to the Registrar.

Some of the subjects offered this year are:

In the department of Spirituality and Theology—the Breviloquium of St. Bonaventure as a model of Franciscan thought and speculation, by Fr. Thomas Plassmann O.F.M.;

Franciscan Teaching traced in the Greek Fathers, by Fr. Dominic Unger O.F.M. Cap.; Basis for Franciscan Spirituality, by Fr. Philibert Ramstetter O.F.M.; Franciscan Spirituality as reflected and popularized in the Third Order, by Fr. Maximus Poppy O.F.M.

In the department of Philosophy, Fr. Philotheus Boehner O.F.M. will lecture on the history of Franciscan Philosophy (Duns Scotus and his school; also the Logic of Ockham); Fr. Juvenal Lalor O.F.M. on St. Bonaventure's Hexaemeron; Fr. Sebastian Day O.F.M. on Scotus' De Primo Rerum Principio; Fr. Francis W. Kearney O.F.M. on the De Divinis Nominibus of Dionysius pseudo-Areopagite.

In History and the Social Sciences Fr. Raphael Huber O.M.C. will lecture on the sources and literature of Franciscan history; Fr. Roderick Wheeler O.F.M. on American Franciscan History; Fr. Gaudens Mohan on Palaeography.

In Missiology Fr. Angelus Grossen-Aschhoff will lecture on the history of Chinese civilization and on intellectual movements in the modern Far East; Fr. Bernward Willeke O.F.M. on the history of the Franciscan missions in China and on elementary Chinese. •

Transportation regulations and difficulties have induced the authorities of the Franciscan Educational Conference to call off their formal sessions for the year 1945. •

Changes in provincial personnel promise to be extensive this summer due to several triennial provincial chapters.

The province of the Immaculate Conception T.O.R. (12) has a new provincial minister in Fr. Louis G. Hileman, succeeding Fr. Benignus Gallagher. Due to the war disturbances the entire provincial curia was appointed by Fr. General John Parisi, effective April 12.

The four provinces of the Conventual Friars of the country will go into chapter this summer, Fr. Raphael Huber O.M.C. presiding, to wit: Immaculate Conception (15) on June 18, St. Anthony (23) June 25, Our Lady of Consolation (16) August 20, and St. Bonaventure (14) August 26.

The Sacred Heart province (5), St. John Baptist province (3), and St. Joseph province of Canada (24) are likewise due for chapters this summer, among the O.F.M.'s.

A recent copy of Stars and Stripes, in the Mediterranean edition, carried a picture of Fr. General Bede Hess O.M.C. looking on as Pope Pius XII blesses a group of American soldiers. Fr. General Bede had just preached a mission to American servicemen in the church of St. Susanna.

Recent appointments of Field Secretary Carl Bauer included dates at the Catholic Action cell of Mary Manse College Toledo, Maranatha

Catholic Action training center for young men at Loveland Ohio, Rural Life Conference at Grailville in Loveland Ohio, the Tertiary rally of St. Louis, and St. Joseph's Seminary at Teutopolis Ill.

A formal course on the Third Order, with credits and all, was given by National Chairman Thomas Grassmann O.M.C. to the fourth-year theologians of St. Anthony-on-Hudson, Rensselaer, April 21. The course was designed to prepare the ordination class for every phase of Tertiary work.

The clerics of the order at the feet of their elders to learn the rudiments of Tertiarianism are a favorable augury for the future.

With the return to normal conditions not only Bishop de Olano (see FORUM May p. 158) but also Capuchin fellow workers of the Detroit province (10) are returning to Guam and its island missions.

Frs. Anselm Leahy and Paul Toschik are the first of the new

THE SPIRIT OF MOTHER SCHERVIER

MOTHER FRANCES SCHERVIER'S spirit was one of devotion to God's will and of holy love of God amid suffering and poverty.

She would say: "Do nothing in order to be seen or esteemed by men, but everything because it is the will of God, purely for God." "Done in that spirit," she said, "every kind of work must be considered holy, and therefore performed with great care and punctuality."

"To renounce everything that is not God without the least reservation; to place oneself unreservedly in the hands of God: that alone is perfect peace". Even the gates of death had no terrors for those resigned to God's will: "How peaceful is death when we die reconciled with God and have made his holy will our will."

In a similar way it was her conviction that "whatever you do in charity, with a pure intention, is true prayer and indeed the best prayer". And as for suffering, she found that the most fruitful source of it is neglecting to win through to the love of God and cultivating the interior life: "Would that we may finally realize that all misery and all faults result from our little care to foster the true interior spirit."

Hardship and suffering were things to take without complaint, in silence, even with a welcome. Just "be courageous and go ahead, pray and make the sacrifices." Sufferings borne for love of God bring the greatest harvest for Heaven, whereas without love there is no merit, only misery." "The road of suffering is a special path of Divine grace leading to Heaven. Christ our Lord has sweetened suffering by his example and his consoling promise: He who suffers with me, shall also be glorified with me."

In the same spirit she wished herself and her community to be called Sisters of the Poor of St. Francis, not only "because we are sisters to all the poor, but also because we ourselves are poor and wish to live like the poor."

That spirit, so like the spirit of seraphic St. Francis, was apt to prosper under God's providence as did the work of St. Francis himself.

band of Capuchin missionaries to go to the island—a new band, for unfortunately the former band is still interned in Japan.

The Cowl for May indicates that materially at least the missions must be rebuilt from the ground up.

The ruins and backwash of the war! As time goes by, what one hears is heart-breaking.

A press report emanating from general headquarters of the Order of Friars Minor in Rome, tells that the entire community of Mostar Yugoslavia, in all some forty friars, were put to death by the Partisans.

Some twenty-seven other Franciscans were put to death along the Dalmatian coast. Everywhere there has been vast material loss from bombings.

Amiens France is noted for its Poor Clare monastery founded in 1445 by St. Colette of Corbie. The recent fifth centenary had to be celebrated over the ruins of this shrine. It was partially destroyed in 1940 and totally razed in 1944. The nuns are now guests of the local Ursuline Sisters.

Fr. Thomas Plassmann spoke the benediction at this year's, the seventy-ninth, convocation of the University of the State of New York, reminding his hearers that "the earth is the Lord's, and the fulness thereof", and that education's goal must be to coordinate life toward exemplifying that truth.

A recent article in the Catholic Historical Review on the subject of Catholic Service chaplains asserts that Fr. Francis Louis Chartier de Lotbinière (see FORUM April p. 105) was not only the first Catholic army chaplain of our country but also our only Catholic chaplain in the Revolutionary war.

The article is by Father Charles Metzger S.J.

CAPUCHIN FOUNDER AND APOSTLE

(Concluding page 200)

burg, Pustet, 1892). In this small work of 320 pages, Fr. Francis proves himself a deep theologian, a devout lover of Christ, and a zealous apostle of the Sacred Heart, advocating favorite doctrines of the Franciscan school in regard to the eternal predestination of Christ and Mary. Indeed touching is his great zeal and conviction in the matter of devotion to the sacred hearts of Jesus and Mary. How he would rejoice today in the progress of these devotions!

In 1886 Fr. Francis obtained the faculties from Rome to establish the Archconfraternity of the Sacred Heart in this country with its center at St. Bonaventure's, Detroit. This archconfraternity, like the one in Rome, has the privilege of affiliating other fraternities.

Fr. Francis left devotion to the Sacred Heart and the development of this archconfraternity to the friars as his beloved legacy, convinced that it would prove a stabilizing influence in the province and that, if the friars were truly animated with zeal for it, they would be good religious and devoted apostles of the heart of Jesus Christ.

Fr. Francis stayed with the Agnesian Sisters in Fond du Lac till his death. It was his desire to die on the feast of the Sacred Heart. Christ granted his wish. The end came on that feast June 21, 1895, when Fr. Francis was sixty-eight years old. He was buried in Mt. Calvary.

We salute his saintly soul on this anniversary and hope he is enjoying the vision of the face of Christ and the delights of his Sacred Heart!

CALENDAR OF PLENARY INDULGENCES

JULY

- Visitation. G.A. and P.I.
St. Elizabeth of Portugal W. 3 Or.
Sts. Nicholas and Companions M. 1
Or. (Fran. & Conv.)—St. Veronica
Giuliana V. 2 Or. (Cap.)
St. Veronica (Fran. & Conv.)—St.
Nicholas & C. (Cap.)
St. Francis Solano C. 1 Or. (Fran.)
St. Bonaventure B. C. D. 1 Or.
St. Francis Solano C. 1 Or. (Conv. &
Cap.)
St. Lawrence of Brindisi C. 1 Or.
(Fran. & Cap.)
St. Lawrence (Conv.)
St. Anne W.
Bl. Mary Magdalene Martinengo V.
2 Or.

GENERALLY

- On the day of reception and the day of confession.
On the day of the monthly meeting.
On two days of the month at choice.*
On each Tuesday (St. Anthony). Visit the exposed Blessed Sacrament.
On the first Friday of any month.
On the first unimpeded Saturday of any month, for attendance at the votive Mass of the Immaculate Conception according to the rubrics.*
On each of twelve successive first Saturdays of the month. Prayers in honor of

the Immaculate Conception. The First Sundays may be observed instead.

On the seventeenth of any month. Visit to the Blessed Sacrament exposed and devotions to St. Paschal.

On each of any six Sundays of the year, with prayers in honor of St. Louis the Bishop, with a special plenary indulgence if the Sundays are observed successively.

On the titular feast of a Franciscan church.

*Signifies an indulgence that can be gained only by members, whereas the other indulgences can be gained by all who visit a church of the order.

General conditions besides particular conditions specified: Confession, communion, visit to a church of the order, Our Father, Hail Mary and Glory for the intentions of the Holy Father.

Form of the General Absolution or Indulgenced Blessing as given in the confessional: Auctoritate a Summis Pontificibus mihi concessa plenariam omnium peccatorum tuorum indulgentiam tibi impetrator. In nomine Patris et Filii et Spiritus Sancti. Amen.

Any priest having the faculties of the diocese can give the Indulgenced Blessing in this form in the confessional.

OBITUARY

Your prayers are requested for the repose of the souls of the following departed members of the three Orders of St. Francis:

Rt. Rev. Msgr. M. Klasen, Chicago

Fr. Benjamin Toth O.F.M. (5), Fr.
Elwin Bina O.F.M. (5) Chaplain

Sr. Orlanda Rethmann (60), Sr. Philomena Sutter (19), Sr. M. Theodine Savieo
19)

Appleton: Mary Mueller

Chicago: Sarah Fallon

Cincinnati: Beatrice Finan, Alice Folz,
Brigid Gallagher, Theresa Hoenemeyer,
Catherine Heuerman, Julia Kaemmer,
Carrie Schwartz.

Put THE FORUM on your mailing list for the current Obituary notices of your Community or Fraternity.

Cleveland: Catherine Storey, Mary
Mullally, Ela Cannon

Detroit: Joseph Conway, Mary Quinlan,
Carolina Stoecklin, Barbara Walter, Margaret Homan.

Joliet: Minnie Costello

New York: Sophia Tighe, Margaret
Curtin, Margaret Liez, Nora Harrigan

Pittsburgh: Anna Fisher, Anna Lewis,
Frances Hartung.

St. Louis: Mary Linehan, Anna Katon,
Elizabeth Schaefer, Catherine Cronin,
Mary Casey

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